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WEDNESDAY, FEBRUARY 5, 1919.

THE VOTE ON PROHIBITION

IS THERE anybody who believes that Connecticut would vote dry if the question were submitted? Is it not a settled opinion, based upon irresistible evidence, that Connecticut would vote wet?

What then is the function and purpose of a representative body? Is it not to do, in a given case, what the people would do? There is no doubt regarding this point. If the principle that the legislature represents the people is overthrown, the American system falls to the ground. It is not the system taught in the schools, nor the system of popular orators, nor the system of Fourth of July sermons.

The senators who voted yesterday against the constitutional amendment were voting in accordance with their oaths of office, and according to their duty to their people. The people are against the amendment.

Senator Clark, one of the three senators from Bridgeport, voted against the amendment. He voted in accordance with his public declarations openly made, while he was a candidate for office, and in accordance with the platform of his party, which declares that the question should be submitted to a referendum of the party.

Those who assert that this was a bad vote, or who claim that Senator Clark should have voted otherwise, must also assert, or claim by implication, that a senator should not represent his constituents when they constitute a majority of the people, and that he should not keep his own pledges, or those made by his party, which he has accepted.

No cause can be good enough to justify such perfidy upon the part of a representative of the people.

As to the two other senators who voted for the amendment, they were notoriously personally opposed to the amendment. They did not believe in it. They were not bound to it by their party platform. This platform was an evasion of the whole question of Federal prohibition. They were silent while the election was being held. They were elected largely by the votes of those who were in favor of the sale of intoxicants.

Are the votes of these two senators entitled to commendation? Is any legislation so holy that in its interest senators should sacrifice their own opinions and the opinions of a majority of the people living in the districts that elect them.

What force in the background impelled these senators to vote? What, or who is the motive power? Assuming that a force not the minds and consciences of the senators, and not the people, impelled Senators Bartlett and Delaney to vote as they did, is that healthy force? In Connecticut the government is presumed to be a government of the people, not a government by mysterious influences, unnamed and unknown.

There are states, many of them, in which the majority desires prohibition. The majority is entitled to what it wants. The majority of the people of Connecticut do not want prohibition; they have the right to expect their representatives to vote with the popular will.

The Times-Farmer is not among those who assert that the doctrine of state rights applies where the alleged invasion consists in the attempt to amend the Federal constitution by the established means. The Times-Farmer does not deny the right of three-fourths of the states to impose their will upon the other fourth, since this is in the compact.

The Times-Farmer does assert that when a constitutional amendment is in process, that Connecticut, and every other state has the right to demand that members of the legislature shall vote to express the will of the people. Senator Clark voted to express the will of the people. Senators Bartlett and Delaney voted against the will of the people, got their votes indeed, as Representatives Blakeslee and Chew did by silence.

Is there any who believes that Senator Bartlett, Senator Delaney, Representative Chew or Representative Blakeslee would have been elected in Bridgeport last fall if they had said, "We are going to vote for the dry amendment," as frankly as Senator Clark said, "I am going to vote against the dry amendment?"

PROGRESS OF LENINE

A SERIES OF interviews with Nikolai Lenine, secured by The World, through a socialist artist, a former member of its staff, shows that the Bolshevik premier is steadily passing from the position of a philosophical agitator to that of an opportunist statesman. Lenine hints at a willingness to pay the foreign debt of Russia. His army has been organized under a strict discipline. Business has been confined to former business men, who operate under the title "the people's commissaries."

The picture, take it all in all, is rather hopeful from the standpoint of those who want order restored in Russia, and rather discouraging to those who hope that the Bolshevik government will not be able to establish itself.

The change which has taken place in Lenine must take place in any leader who obtains actual possession of public power. It must take place, or the leader must give way to others. No theory ever fits into practice. The actual control of a government is a different matter, than merely to speak and talk about what government ought to be.

In Russia, government must ultimately become a compromise between opposing forces. No force is entirely negligible. Politics and statecraft, like other manifestations of energy, must follow the law that every result is compounded of all the forces that enter into it.

Great Britain is taking its troops out of Russia. America is ready, apparently, to follow suit. France can hardly stand alone. Russia is a vast country, with a vast population. To administer it by force might bankrupt the administrators. If Russia will pay its debt, France will doubtless willingly assent to join America and England in a willing withdrawal.

The main outlines of the new Russian system will presently begin to appear. At the bottom will be a socialist system of production. But the Russian socialism will be more communistic in form than English socialism can be, for reasons peculiar to the Russian land system.

SCHOOL DAYS

By DWIG



TYPHOID ATTACKS AMONG INOCULATED SOLDIERS

From the Vaccination Enquirer, London

This, reader, was a real outbreak of real typhoid among really inoculated soldiers—not merely an outbreak which wicked anti-vaccinators suspected to be typhoid (masquerading under some innocuous alias to hide the failure of inoculation).

There have, of course, been plenty of typhoid outbreaks among inoculated (as we have constructively established), especially in Gallipoli, Mesopotamia, Greece, and East Africa.

The present outbreak is unique by reason of the official medical admission that the outbreak was typhoid and was among the inoculated.

The soldiers were Americans, and the account was given by Capt. Fred

M. Meader, U. S. M. C., at a meeting of a section (Epidemiology and State Medicine) of the Royal Society of Medicine, November 8th.

There were 95 cases of "classic" typhoid in a single company of 243 men, who had all been recently inoculated or re-inoculated with typhoid cultures. That is the startling admission in Capt. Meader's account as reported in the "Lancet" November 16th, which is otherwise as thick and confusing as a Scotch mist.

It appears that the unit started from an island cantonment, June 15th, for Camp Merritt, New Jersey, where it arrived June 21st, embarking a week later for Liverpool, where

it arrived July 10th, and thence proceeded to the rest camp, where the bulk of the cases developed.

"From a study of the history of each case, it was noted that the date of onset varied over a period of about a month. The first case was ill on leaving Camp Cody. The second developed on June 19th, the third on June 21st, the fourth on June 24th, three on June 24th, four on June 25th, five on July 5th"—after which there was a new case every day till the organization arrived at the rest camp, where 39 cases appeared. These did not at first attract special attention, as there were many cases of influenza occurring among the soldiers who passed through this camp, and the diagnosis was not established till after the unit had passed on, so that the other 57 cases occurred elsewhere.

Capt. Meader, U. S. M. C., submitted a detailed account of the 57 cases, as to which we need only note that the mortality was 12.15 per cent (i. e., higher than the average among un-inoculated civilians) that the average duration of fever was 25 days, and that 70 per cent of the cases were "severe high-grade typhoid."

Quite a lot of eminent doctors (including Sir William Lushington) put their hands together over this "disappointing failure" of the vaccine. (Dr. Calver), but they would not agree upon any explanation, and the natural one (that inoculation was useless) naturally never occurred to them.

The usual excuse did not happen to be available. It could not be said, for instance (as in S. Africa) that the particular batch of vaccine was "bad" or had been tampered with by the Hun, for "the men had been inoculated at widely different posts and at different times."

For the same reason the blame could not be laid on a particularly inefficient inoculator—for there were many.

Neither could it be placed, as in Gallipoli and elsewhere, that it was a new kind of typhoid or para-typhoid for which the standard vaccine was ineffective. In all but 14 cases (which nevertheless "were clinically cases of typhoid"), laboratory tests showed true *Bacillus typhosus* typhoid.

"All had been inoculated with either vaccine and para-typhoid vaccine, or triple typhoid vaccine or both." Nor could it be said they didn't get enough of the vaccine, for "many of them had received several doses in excess of the required number." Capt. Meader suggested two possible explanations of the spread of the infection, i. e., that it arose (1) during the train journey at the beginning; (2) during a swim when the party took in Lake Meridan en route, the man first to sicken being a member of the party and suffering from diarrhoea. This explanation seems to stretch the long arm of coincidence to dislocation. That one man in the incubatory stage of the fever should so foul a lake as to infect other bathers in it with a malarial fever had been specially inoculated against is not triumphantly probable. Our readers may remember the opinion of Dr. Houston (Water Examiner for the Metropolitan Water Board) which we quoted May, 1915:

"It has been assumed that the presence of a bacillus indistinguishable from the typhoid bacillus in a public water supply necessarily implies grave danger, but here again the results do not bear out the surmise."

Personal intervention of the Prince of Darkness seems as likely as any of the explanations suggested. Dr. Calver ("British Medical Journal" November 30th), actually suggested that the inoculations had not been recent enough, though the earliest were only "eight or nine months" old.

Tales Of Connecticut

THE ENFIELD SHAKERS.

Connecticut was not without its quota of curious religious dissenters, persons not of the prevailing religious opinions. Among these the Enfield Shakers were a conspicuous, though never a very numerous sect. This group had its origin in the activities of Ann Lee, a woman of much force and tenacity of religious belief, who anticipated Mrs. Eddy, by many years, in the founding of a religion, based upon a woman's idea of the Scriptures.

The story of the Enfield Shakers is taken verbatim from Connecticut Historical Collections, published in 1837. The accompanying cut is a reproduction of a drawing made about that time. It will be seen that the art of wood engraving was at this period somewhat undeveloped in Connecticut.

"The engraving shows a south view of the Shaker house of worship, on the right. The other buildings represented are those connected with the central, or as they are generally called 'The Church Family.' This family consisting of about one hundred persons, occupying the central part of the Shaker settlement. The whole number of the Shakers in this place is upwards of two hundred, who are divided into six families. The village is about six miles N. E. of the Congregational church in Enfield.



The Enfield Shakers Dancing, after the fashion inculcated by Ann Lee, who preceded Mrs. Eddy many years, in the attempt to found a religious sect based upon a woman's interpretation of the Scriptures.

"The religious tenets of the Shakers must of course necessarily affect the order of their societies, by producing an entire separation of the men from the women.

"Their buildings are remarkably neat and convenient, and everything appears a model of neatness and economy. They are simple and plain in their manners; sober and industrious. The society in this place was established in 1789. There are perhaps about fifty buildings in the settlement, consisting of dwelling houses, workshops, storehouses, etc. They possess upwards of one thousand acres, of a fine tract of land, in the north-east section of the town, which is under the highest degree of cultivation. Their improvements and attention to horticulture, and gardening have rendered them the subjects of much commendation, and their garden seeds are justly celebrated. They also carry on various kinds of mechanical business, and their wares are much esteemed, being good and free from deception. They are, for their number, a wealthy and flourishing community.

"In the year 1747, a number of persons, endowed with the same spirit united themselves into a small society, in the neighborhood of Manchester, England, under the ministry of James and Jane Wardley. This society practiced no forms of worship, and adopted no creeds as rules of faith, but gave themselves to be guided as they believed, entirely by the Spirit of God. Sometimes after sitting awhile in silent meditation, they were seized with a mighty trembling, with violent agitations of the body, running and walking on the floor, with singing, shouting, and leaping for joy.

"From these exercises of the body they received the appellation of Shakers, which has been the common name of their distinction ever since. Although this name was originally given by their enemies in derision, yet they consider it as descriptive of their doctrine and practice, and also in conformity with several passages of the Scripture, which speak of the 'shaking' of the heavens and earth."

"This small society continued to increase in number till about the year 1770, when by special manifestation of divine light, the present testimony of salvation and eternal life was fully revealed to Ann Lee and by her to the society."

"According to the account given by her biographer, she passed through great trial and distress of mind for the space of nine years, during which period the most astonishing visions and divine manifestations were presented to her view, in so clear and striking a manner that the whole spiritual world seemed displayed before her, she had a full and clear view of the mystery of iniquity, of the root and foundation of human depravity, and of the very first act of transgression committed by the first man and woman in the garden of Eden. It was she saw whence and when all mankind were lost from God, and clearly realized the only possible way of recovery.

"This revelation she received in the summer of 1770, while in prison, where she was confined on account of her religious principles, on the claim that she had profaned the Sabbath. From this time, the light and power of God, revealed in Ann, and through her administered to those who received her testimony, had such sensible effect in giving them power over all sin, and filling them with visions and revelation and other gifts of God, that she was readily acknowledged as their spiritual mother, from which she received the title of 'Mother Ann.'

"This woman with a few of her followers, emigrated to this country in 1774. In September, 1774, they took up their residence in the woods of Watervliet, where they made a settlement, near Nissequana, about seven miles northwest of Albany. She died at this place in 1784.

"The leading characteristic in the worship of this people, in their dancing. This they describe as the involuntary result of the exhilarating and overpowering delight received through the outpouring of divine grace upon their hearts. The evolutions and changes in the dance by constant practice, become as precisely correct as the maneuvers of a regiment of practiced soldiers; it became in fact a mechanical movement. No one ever makes a mistake, or throws the rank in disorder from inattention or inexperience; but everything is conducted in the most exact order, as if every step and movement of the body was directed by rule.

"Dances are sometimes held in private houses, when variations are frequently introduced. On some occasions it is said their movements are so rapid, that the eye can scarce follow or keep pace with their swift motions. "The principal doctrines of the Shakers are—a belief in the second appearance of Christ, in the person of the holy mother. They admit of but two persons in the Godhead, God the Father, and God the Mother, which they say is according to the order of nature, being male and female. To redeem the depraved race of men, they believe it became necessary for God, to take upon him the real character of human nature as it is, male and female, and that his first appearance was in the person of a man, and the second in the person of woman, whereby the work of redemption was completed and finished. They regard the Bible as a testimony of Christ's first appearance, but deny it contains the word of God, or of life as they consider a belief in the second appearance of Christ, or in the spiritual character and mission of the holy mother, as indispensable to salvation."

HUNS CIRCULATE PROPAGANDA

Coblentz, Tuesday, Feb. 4.—Three Germans have been convicted in military courts here during the past days on the charge of circulating enemy propaganda among American troops in the occupied area of Germany. The distribution of material which intelligence officers regard as propaganda has been carried on in various ways. It has been given away as postcards and sold in stores.

One shopkeeper was convicted after having offered for sale a watch-fob with American and German flags crossed upon it. At Treves recently a thousand postcards were confiscated by American officers. They pictured a beautiful German woman with a

handful of strings and at the other end of the strings were comparatively tiny French, British and American soldiers dancing to her caprice.

SUED FOR PRICE OF SOCKS

Floyd J. Shotts of Amsterdam, N. Y., in his suit against Nathan Sochovitz, a clothier at 654 East Main street, was heard yesterday before Judge John J. Walsh in the Common Pleas court.

The plaintiff alleged that there is still a balance due of \$224.85 on a bill of men's socks which he delivered to the defendant in 1917. Sochovitz filed a counterclaim in which he stated that socks to the value of \$224 had not been delivered on the assignment. Decision is reserved by Judge Walsh.

East Rutte's copper production in January was 4,991,950 pounds, compared with 1,959,750 pounds in January, 1918.